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MISCELLANY

AN HISTORICAL CENTENNIAL

The centenary of St. Mary's Cathedral, Halifax, Nova Scotia, was the occasion of a valuable commemorative *résumé* of the history of Catholicism in the Garrison City, which contains a great deal of documentary material gathered by Very Rev. William F. Foley, D.D., Rector of the Cathedral.

The early days of Halifax were woven of conflicts and triumphs, of sowings and harvests, of assaults and reprisals, of bitter strife and iniquitous legislation. The game of conquest was played by both French and English with varying results for many years. The French endeavored to make their dream of a far-flung American Empire a reality. The fleur de lys was carried in triumph from the Atlantic to the Mississippi, and we are well within the bounds of moderation when we say that Canada received its first lessons of nationality and civilization from the French explorers and missionaries who have left us for emulation and inspiration the memory of daring deed, bold adventure and heroic martyrdom. Lord Elgin, Governor General of Canada, called these beginnings of our history "the heroic days of Canada".

After the capture of Louisburg by the English, Father Antoine Mailard, the Vicar General, was invited to Halifax to assist in the pacification of the Indians. On his death in 1762 he was succeeded by Reverend Father Bailly, who said Holy Mass in a barn which was owned by Mr. Michael Tobin and stood on South Street, almost opposite Hillside Hall. Father Bailly was allowed to minister to the Acadians and Indians, but not to the Irish; and when the bigots responsible for the penal laws discovered that the Catholic Irish were taking advantage of the zeal of Father Bailly they vented there bitterness in statements that are bewildering to this generation. Again, it was the cry of the New Englander who lived and had his being among the dank growths of the unreasoning and relentless hatred of the past. Writing from Halifax, 24th of April, 1771, Father Bailly says "that this opposition came from the Presbyterians and people of New England". The other inhabitants were well aware that Irish Catholics assisted at Holy Mass in Mr. Tobin's barn, but it evoked from them neither protest nor hostility. It appears that from the very infancy of Halifax, Haligonians found little room for discord and strife, or for those irreligious foibles that so often embittered social relations in other parts of Canada. Their example is as a light to the feet of our generation, to guide it in the path of mutual respect for each other's religious convictions. Father Bailly, nothing daunted by the bigots, set up his altar at Birch Cove. "A hole in the country", he called it, and thither went on Sunday mornings to hear Holy Mass, stealthily, we may imagine, to escape the cold eye of the New Englanders, pioneer Catholics such as William Meany, John Cody, James Kavanagh, John Muldowney, John Murphy, Michael Tobin and Constant Connor. These men and others chafed indeed under the laws which persecuted their faith, but they waited with admirable patience until they deemed themselves strong enough numerically to demand redress of their grievances. Governor Andrew Ham-

mond and his Council were favorable to their petition, and in 1783 Catholics were allowed to hold and acquire land and to worship in public. A site was accordingly selected on Barrington Street, West side, near Salter Street, and thereon was placed on Monday, July 19th, 1784, the frame of a small church, "in presence of a great concourse of gentlemen and other people". This church, St. Peter's, became the rallying ground of the Catholics of Halifax. Humble and unpretentious architecturally, yet it was a standard lifted up to mark a rendezvous for the armies of God and an outpost for an organization that does not retreat.

Reverend James Jones, of Cork, a Capuchin, came to Halifax in 1785 to take charge of St. Peter's, and remained for fifteen years. After his departure, in 1801, Bishop Denaut of Quebec placed Father Burke in charge at Halifax, with the title of Superior of the Missions of Nova Scotia. The Catholics of Nova Scotia owe a great debt of gratitude to the Bishops of Quebec for the many signal proofs of their solicitude. These distinguished prelates bestowed their fatherly care upon the missions of Nova Scotia, supplied them with priests, insisting time and again upon the necessity of education. They were generous with their substance for poor churches, and in giving salutary advice to the Catholics in their perplexities and struggles. Thinking only of the interest of religion, they petitioned Rome to divide their immense diocese. Rome, however, deeming that the time was not opportune for this step, refused for many years to accede to their request.

One is tempted to linger on the career of Bishop Plessis who visited Halifax. He was a man for the times, zealous and sagacious, humble and tactful, firm in his measures of policy and applying himself with all the intensity of his soul to the duties of his position. He bound us by every tie of gratitude and service to a lasting remembrance of Quebec.

Father Burke, born at Maryborough, County Kildare, Ireland, in 1753, was destined to write history not in water. In Halifax the indomitable spirit evidenced by years of devotion to the things of the spirit among the Indian tribes and the sparsely settled villages of Detroit and Upper Canada, flamed forth anew for the upbuilding of the Church of God in Nova Scotia. A strong man, but tactful always, dominated by what is best in literature and art, and governed by a kindly and sympathetic heart that gained and retained the friendship of men of all creeds and parties, he must have been of amazing versatility, for we read in the chronicles of that day that the Duke of Kent and successive military commanders frequently consulted him on the subjects of engineering and fortification with which, judging from the number of works on these and kindred subjects in his library, with notes in his handwriting, he must have been quite familiar. In recognition of services among the Indians who were sincerely attached to him the Imperial Government granted Father Burke a yearly pension of three hundred pounds.

Father Burke was a stalwart combatant for the Faith and he entered the lists whenever challenged. His business was to stand foursquare for truth and like Catholic Bishops throughout the world he was affrighted neither by the menaces nor allured by the blandishments of the world, and he doubtless remembered the cry which has aroused Catholics in days of stress—"Peter is not dead"—and had before him in all its splendor the persistent phenomenon of the triumph of the Holy See over its enemies. Though jealous of the honor of the Church he maintained ever in discussions with Reverend Dr. McCulloch and Reverend Mr. Stanser, afterwards Bishop, and Bishop

Inglis, a dispassionate and judicial attitude. His fairness in controversy displayed in letter and pamphlet won respect and recognition from the best elements of Halifax society.

To safeguard and promote the interests of the Catholic Church in Halifax the Holy See appointed him Bishop of Sion and first Vicar Apostolic of Nova Scotia. Accordingly, on the 5th of July, 1818, he received Episcopal consecration at the hands of Bishop Plessis of Quebec. With characteristic energy and despite the burden of sixty-six years, he bent himself to the task of placing his diocese on a solid foundation of learning and virtue. His letters to the clergy exhale the fragrance of Apostolic unction. The various scattered missions of Nova Scotia heard his words of direction and admonition, and, despite the labors of a missionary Bishop, he found time to draw up plans for a cathedral, whose cornerstone was laid on June 5th, 1820.

Doubtless on that day he wished to perpetuate the architectural glories of the Church, but his journeys by sea and land, his many and exacting duties which had taken toll of his splendid vitality, prevented the realization of his dreams. Having given of his best, he went over the borderland a victor on Wednesday, 29th of November, 1820. It was a finished life—a life in accordance with God's will. The acerbities of the past were forgotten, and men remembered only the noble personality scorning all pettiness and subterfuge and strong and fearless in right-doing. His body, laid to rest in God's Acre adjoining old St. Peter's, was exhumed and re-interred in the Cemetery of Holy Cross, May, 1846.

After the death of Bishop Burke, Rev. John Carroll was named Administrator of the Vicariate of Nova Scotia and the Province was without an episcopal head till the appointment of the Right Reverend William Fraser, under the title of Bishop of Tanes *in partibus*, on June 3, 1825. In February 1842 Halifax became a diocese, and the Very Reverend William Walsh, parish priest of Kingston, in the Archdiocese of Dublin was named coadjutor, evidently without the cognizance of Bishop Fraser. A protest against the manner of the appointment was made by the priests of the diocese:

Principes Eminentissime.

Nobis *infrascriptis* in Vicariatu Apostolico Novae Scotiae missionariis, ad Tuam Eminentissimam suppliciter accedere liceat.

Non dubitamus quin notitia eorum quae anno proximo elapso, in Ecclesia Halifaxiensi evenerunt, ad Tuam Eminentiam, jam pervenerit. Per litteras enim ad Tuam Eminentiam nuper missas, Sacram Congr. de Propaganda Fide, de origine, progressu et statu presenti rerum perturbatarum illius Ecclesiae, certiores facere conati sumus; quare quin eadem his repetamus, satis impresentiarum ducimus unanimi voce ea confirmare et testificari, statum perturbatum illius Ecclesiae perpaucis rerum novarum cupidis, inter primarios illius civitatis Catholicos, omnino esse tribuendum.

Nos non latet, pacis perturbatores, nihil quo Vicarii Apostolici administrationem odiosam et parum acceptam non solum apud Episcopos circumvicinos, sed etiam apud ipsam Sedem Apostolicam redderent, intentatum relinquisse. Qua vero calliditate, haec sua nefaria contra Vicarii Ap. auctoritatem conata sint praesenti, manifeste patet ex is qua nuper nobis ex litteris ab Hibernia acceptis facta sunt nota. Ecclesiae Halifaxiensis perturbatores, praeter alia ordinis Ecclesiasticae summa injuria dicta, palam gloriari sunt velit—nolit Ordinarium loci, brevi Episcopum ex Hibernia habituros.

Cum autem hisce in adjunctis rerum Sedes Apostolica maximeque inconsulto Ordinario Episcopi Coadjutoris electionem canxerit; ipso facto, horum perturbatorum vota implere, Vicarii autem Apostolici administrationem penitus reprobare videtur.

Hinc factum est quos, aliis rerum adjunctis religioni et rei Catholicae summo esset bono, nobisque maximae laetitiae, nunc omnes quibus nonum religionis est cordi summo dolore affecerit. Quare magnopere est timendum ne animorum commotio quae extra civitatem Halifaxiensem non est egressa, nunc alio licet sensu, per totam coloniam, longe lateque sit evagatura.

Non est inficiandum, tam Vicario Apostolico, quam omnibus nobis, mirum omnino visum esse, Tuam Eminentiam in litteris die 8 Februarii datis, ne minimam quidem de electione Episcopi Coadjutoris mentionem fecisse; eoque gravius hoc nobis visum est, cum nullam aliam propter causam, nisi ob accusationes contra Vicarium Ap. allatas, hoc evenire potuit. Cum autem hae accusationes veritati nullo modo sint consentaneae, non est mirandum quod nos, consideratis adjunctis aegre feramus, nostrum Episcopum, de re Catholica tam optime meritum, coram Sacra Congregatione ita despectum fuisse, ut in re tanti momenti, quisque, cum bonum religionis, tum ipsius honorem, intime spectabat, dignus non sit habitus quin consuleretur.

Quapropter, haud contra observantiam mandatis Sedis Apostolicae debitam, nos acturos credimus, si Tuae Eminentiae, episcopum electum tanquam coadjutorem loci Ordinario, nos non habituros, significamus, donec ejus electionis sanctio, nostro Vicario Apostolico per litteras Sacrae Congregationis, plane innotescat.

Quare, ad Tuam Eminentiam supplices confugimus humiliterque imploramus, ut, re iterum considerata, noster Episcopus consulatur cum hoc sit unicum nobis cognitum medium quo dira tempestas, quo ecclesiae tranquillitati in hac Colonia, nunc minuitur, penitus dissipetur. Denique tanquam filii observantissimi, Deum precamur ut Tuam Eminentiam diu sospiter servet.

Datum Halifaxiae, in Nova Scotia, die 27 Maii, A.D. 1842.

(Sig)

J. Loughnan, V.G.; J. Sigogne, Miss.; D. Geary, Miss.; J. B. Mirault, Miss.; J. Courteau, Miss.; M. McDonald, Miss.; H. O'Reilly, Miss.; C. F. McKinnon, Miss.; N. McLeod, Miss.; E. Doyle, Miss.; P. McKeagney, Miss.; J. Ansart, Miss.; J. D. Drummond, Miss.; A. McLeod, Miss.; J. Godet, Miss.; Z. Levesque, Miss.; R. J. Meighan, Miss.; J. Grant, Miss.; M. McKeagney, Miss.¹

The announcement of Bishop Walsh's appointment to Halifax was communicated to Bishop Fraser by the Archbishop of Dublin:

Dublin, 3rd May, 1842.

My Dear and Hon'd. Lord:

In virtue of Apostolic Letters received here, appointing the Reverend William Walsh, of this Diocese, Coadjutor to your Lord and Bishop of Minneapolis, I conferred Episcopal Consecration on that excellent Ecclesiastic yesterday, and I hasten to congratulate your Lordship on the important aid you are about to receive by the acquisition of his valuable services.

This Diocese will sustain a heavy loss by his departure; but I am con-

¹ Archives de l'Evêché, Québec, a Nouvelle Ecosse, Carton, G.

soled by the thought that the Church which is one, will continue to profit by his useful labors. He is talented, prudent, zealous and conciliating. From the moment he entered the Sacred Ministry he gave his whole mind to the efficient discharge of his clerical duties; and he did so with the happiest effect.

He was assiduous in giving instruction to that portion of the flock with which he was connected, and his edifying life added persuasion to his words. He was at all times most dutiful to me, and I have no doubt but he will be equally so to your Lordship. I have great pleasure, therefore, in recommending him to your Lordship's paternal care, and I have the honor to remain,

My Dear and Honored Lord,

Your Lordship's faithful Servant,
and Brother in Christ,

Rt. Rev. Dr. Fraser.

(Sgd.) D. MURRAY.

On the division of the Diocese of Halifax, by a decree of September 2, 1844, Bishop Fraser was transferred to Arichat, and Dr. Walsh became Bishop of Halifax.

The new Bishop brought to his responsible position much of the garnered learning of centuries. Continental culture had opened his mind and given it power over its own faculties, application, flexibility, method, critical exactness, resource, eloquent expression. He acquired indeed the technical knowledge of the seminary, but his contact with powerful intellects, with exacting methods, and with men trained in vital ideas enabled him to take a commanding position in a world that resounded with the clash of hostile thought. And all his powers were devoted to vindicate the fascination of Christian Faith and to clothe in exquisite diction the profound heart-satisfying philosophy of Catholic Truth.

Dr. Foley gives us a very important note on an event which has been the subject of some discussion by historians of the American Church, in the following extract from Bishop Walsh's Diary:

I received Minor Orders on the 23rd of September, 1826, and Subdeaconship on the third of March, 1828, both for my native Diocese of Waterford and from the hands of Dr. Kelly in the Cathedral of the Holy Trinity at Waterford. Dr. Kelly, originally of the Diocese of Ossory, had studied in Portugal, was President of Birchfield College, near Kilkenny, and was appointed first Bishop of Richmond in Virginia. He was consecrated, I think, in the year 1819 at Kilkenny by Archbishop Troy of Dublin. He suffered much in America in consequence of some misunderstanding about the dismemberment of the See of Baltimore, from which the New See of Richmond had been cut off, and in 1823 he was translated to the Diocese of Waterford and Lismore which had been vacant since the death of Doctor Robert Walsh at Rome. In consequence of the unhappy disputes which grew up during that Prelate's brief administration and which ended in appeals to Rome, the clergy of the diocese were deplorably divided. It was deemed prudent to send a strange prelate to supply the vacancy in the person of Doctor Kelly, who was thus relieved from his very unpleasant position in America.

On the 2nd day of March, 1828, I obtained an *Exeat* from Dr. Kelly and was affiliated by the Archbishop of Dublin.

At the request of Doctor Murray I was ordained, by Doctor Kelly, deacon on the 22nd of March, Feast of St. Frigidan, and priest at a Pontif-

ical High Mass on the Feast of the Annunciation, March 25, in the same Cathedral of the Holy Trinity. Bishop Walsh was, like Bishop Burke, a man of high intellectual attainments:

His erudition together with his courtly grace and affability of manner enshrined him in the affection of men who were kings in the world of thought and action. Letters in our diocesan archives addressed to him range over many and dissimilar topics and are betimes of grave importance and at others sparkling with wit and humor.

Archbishop Hughes of New York, he of a clear vision and indomitable heart, tells him, "To you I throw the shutters of my heart more open than I would to others". He touches in many letters upon the efforts of the "Knownothings" to thwart him in his ecclesiastical administrations. But these blustering worthies were but whetstones for the steel of Catholic courage.

Bishop Kenrick of Philadelphia and, later on, Archbishop of Baltimore consulted him frequently on points of Biblical criticism. "It would gratify me much", he writes October 19th, 1849, "to enjoy your Lordship's society . . . and to avail yourself of your aid in revising the versions of the Gospel. Your written criticism on the text and notes would be deemed a great favor as I am anxious to give an improved edition".

Another interesting extract from Bishop Walsh's Diary relates to the Bishop of Charleston:

About the year 1840 Right Reverend John England, Bishop of Charleston, in passing through Halifax preached in St. Mary's Church. The Sermon, which was on the Infallibility of the Church, lasted three hours. Lady Falkland, the wife of the Governor and daughter of William IV, was present at the sermon, and I believe Doctor England dined with Lord Falkland at Government House before his departure.

Of Archbishop Connolly, who succeeded Archbishop Walsh, Dr. Foley says:

He was a Celt to the core, impetuous and sincere, like all thoroughbreds, with a store of Irish wit and eloquence. The lives of some Bishops flow on silently to the ocean of eternity, but Doctor Connolly's years surged on like a foam-crested torrent. Men had to take notice of his personality and to admire its vivacity and strength. They might, as they did, oppose his views as a statesman, but they could not refrain from appreciative tribute to his virility, his disregard of opposition and fearless avowal of his convictions. His post was on the firing line and there he asked no favor from any antagonist. Though, however, he could freeze an adversary, he could also warm him with the affection of a compassionate heart.

His great work in Halifax was to show that the doctrines of the Catholic Church were in harmony with anything that could contribute to the betterment of Canada. And he taught insistently that permanent national stability is based, not on the conquests of commerce and art, but on virtue of men and women and the administration of the law. An old doctrine, but one that needs repetition in the days when glamor of material prosperity blinds many to the essential constituents of civilization. He made it clear to all that the Church is a fostering Mother of loyalty to our institutions, and seeks but to give of her wisdom for the solution of our problems and the upbuilding of our national fabric.

We are reaping the harvest sown by Doctor Connolly and are binding the

good-will and amity, of which he was the husbandman, into golden sheaves for our own comfort and the glory of our city. But, though he played a colorful part on our public stage, he remembered with Saint Augustine that though a Bishop's office is difficult and perilous, "yet nothing is more pleasing in God's sight if the work be so performed as our Heavenly Commander enjoins". Hence we find him building convents, fostering education, safeguarding the orphan and becoming by his constructive ability a tower of strength to his brother Bishops.

Archbishop Hannan who succeeded Archbishop Connolly was a worthy successor to the militant Franciscan:

In his time tact and sagacity were indispensable for success in a mixed community. Political opponents were assailed with a wealth of invective and denunciation. There were giants then, doubtless, but giants who, taking little heed of the canons of social amenities, rushed into battle intent upon the annihilation of their adversaries. Lay and clerical snipers stood hard by the fringe of the battle, keenly observant, and disposed to see in every forward step of the Church an encroachment upon their liberties. Dr. Hannan was a part of this history which flowed on swiftly and hotly. But though the waters of acrid controversy swirled about him, his solid judgment was an impassable barrier to personal antagonism and unpleasant words. And when he was promoted to the Archbishopric, conservative Haligonians, eulogizing him in no uncertain terms, pointed out that his calm and equable temper and patient tact, had though he swerved never from the straight road of principle and was zealous for the advancement of his Church, gained him universal respect.

From the day that Dr. Hannan began his career as Archbishop all the energies of his being were devoted to the work which God had given him. Parishes were formed, churches arose, the St. Vincent de Paul Society, which he had established while a priest, flourished, and plans were made for the building of St. Patrick's. He, "a high-priest who in his life propped up the house and in his days fortified the temple", died on April 17th, 1882, mourned by all. Father Wissell, C. S. R. R., who was finishing a mission in St. Mary's as the bells tolled out that the kind and compassionate heart of Archbishop Hannan was throbbing on to the great silence paid a fine tribute to his work and virtues at the Requiem Mass, April 22nd.

Dr. Foley writes of Archbishop O'Brien with a knowledge of intimacy, as he was an assistant at the Church of which he is now Rector during the early days of the Archbishop's incumbency:

When the son of Sirach looked over his life, he thanked God that he had sought wisdom openly in his prayer: "My heart delighteth in her; my foot walked in the right way, from my youth I sought after her".

These words may be applied to the career of Archbishop O'Brien. The holy fear and love which possessed his heart from the beginning ran like a line of gold through the years of his episcopacy. His pastoral letters, his habitual tenderness for souls, his guardianship of our hopes and spiritual destinies reveal that wisdom which had a just appreciation of value. It impelled him to labor mightily for the extension of God's kingdom on earth and when his skies were grey it sustained him with its invigorating consolation.

Perhaps his chief work was the re-establishment of St. Mary's College.

Knowing well that the Church was founded on the principles of education, that her children had preserved the literatures of Greece and Rome and leavened the seething mass of barbarism that fell upon the Roman Empire and built for the descendants of Goth and Hun the great universities that dotted the plains of Europe, he determined to perpetuate in Halifax the traditional policy of the Church.

Hence, we find him at first lending his energetic aid to the authorities for the perfecting of the common schools. We may add, by the way, that our city schools give a more than adequate return for the money expended upon them. The curriculum might be abbreviated, since a multiplicity of subjects tends to a confusion of ideas and mental anæmia, but the teachers, scholarly, devoted to their work and ill-paid, deserve the gratitude of every citizen.

Naturally, the Archbishop interested himself in their welfare, and for many reasons. One reason was that a strong common school begets a strong college. As to this, there is not a dissentient voice among educators of repute. Intellectually honest, he admitted that a collegiate institution that could not hold its own with secular competitors was but masquerading as a home of higher education, and was warmly persuaded of the fact that its ability to command the confidence of the public and to meet the exacting requirements of the age depended upon a well-organized and efficient common school system.

Despite the many calls on his time and strength he published several works which elicited warm commendation from competent critics and won for him national recognition in an election to the Royal Society of Canada. These literary productions may evoke no memory, but the inspiration of his encouragement and his enlightened advice are cherished in the diocese even as his stimulating talks on Sunday mornings in the Cathedral are remembered by St. Mary's parishioners. His priests co-operated with him to the utmost in his labors for the glory of God,—poor men, but rich in zeal, standing guard, many of them at the outposts of civilization, for Christ, with sick-calls over weary distances, taking heavy toll of their vitality but priestly gentlemen all, with whom it is both an honor and a privilege to be associated. And these men made possible the successful administration of Archbishop O'Brien. They respected him for his justness and his absolute devotion to God, and many of them can recall Confirmation tours when the curtains of his reserve parted, and they saw the heart of a boy, who loved little children and the poor, and abhorred what was not in harmony with straight dealing and manly conduct.

Men differed with him betimes, when he stood boldly for Catholic rights, averse to compromise and peremptory in his demands for justice, but they always admired his sincerity and strength of character. And when his eyes closed in death they remembered only his urbanity, his saintliness, and rendered testimony to his achievements, both as citizen and Archbishop.

Of the present beloved Archbishop of Halifax Dr. Foley says:

His career is an open book to the diocese. In the early days of his priesthood he manifested that zeal which spared neither time nor toil for the things of spirit and which is the crowning glory of his Episcopate. Like his illustrious predecessors, he knew what labor in parishes covering a wide extent of territory entailed, and with them also he shared the consciousness of devotion

to duty, of pact well and carefully kept with the Captain Christ. Wherever stationed he became one of the moulders of public opinion to the joy of Catholics who were proud that Dr. McCarthy was well qualified to promote and safeguard their interests, both temporal and eternal.

Our Acadian brethren, especially in the County of Yarmouth, treasure his memory. The elders remember still his graciousness, his affection made visible by word and work, and his unremitting efforts for their welfare. He turned their faces from the tragic past and bitter memories were changed by his tact and wisdom into remembrance of steadfast devotion to the Church and of proofs given on sea and field and forest of love of and loyalty to their faith. They have good reason to be firmly attached to Archbishop McCarthy, for he made them understand that their influence would be commensurate with the quality of their citizenship and to this end encouraged them to insist upon the necessity of education. Writing this fact out of knowledge gleaned during our association with him as his curate, we can truly say that the prosperity, both material and moral, of our Acadian brethren must be credited in large measure to the vision of the Archbishop. And the chronicler of the next hundred years of St. Mary's life will, noting this policy in all its far-reaching significance, be able to point out how it shaped the destinies of a race that will be an ever increasing source of strength to Canada. Even now its children walk in honor our broad open spaces, permeating them with loyalty to our institutions and testifying by their conduct that they are not unmindful of the wealth of heroic tenacity to the faith, bequeathed to them by their fathers.

THE CATHOLIC PRESS IN THE UNITED STATES

Napoleon was wont to speak of the Press as the Sixth European Power. It has long since ceased to occupy this place; for it is now one of the greatest human agencies. Its influence is paramount; it has no geographical limitations; recognizes no authority save public opinion, and this only because avid readers furnish the shekels to drive the wheels of production. In the mid-fifteenth century when Henne Gansfleisch zur Laden invented the art of printing and issued the "42-line Bible" Pontiffs and Bishops proclaimed the discovery as "the greatest blessing in the natural order". Today it has become in the hands of evil agencies, the Moloch of civilization, and one of the great factors in the demoralization of the world. Its baneful effects upon national life are too patent to be disregarded. To offset its malign influence the Sovereign Pontiffs have within recent years made urgent appeals to the Catholic Hierarchy throughout the world to safeguard the interests of religion and morality by a vigorous and capable Catholic Press. Recently, the Holy Father issued a letter from which we quote the following:

In view of the spreading of perverse doctrines, in view of the snares which the enemies of the Church set particularly for inexperienced youth to snatch from their hearts the ancient and sublime heritage of faith, today, more than ever, it is necessary that the defenders of the Catholic faith grow in number.

Oh, as often as we hear of the present need of promoting "Catholic action" we think that in order to meet this pressing need it is indispensable there be an army of propagators of Catholic truth.

Let us consider the activity of sectarian masters and we shall easily understand the necessity of opposing school to school, newspapers and reviews